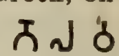
the letters अगथुक्लराज, *Agathukla rája,* reading from the left to the right. The first two letters are self-evident—the third is similar enough to the Tibetan and Páli forms of *th* with *u* below: the fourth letter expresses *kl* quite in the Indian manner. If I am right in this, it will be necessary to give to Agathocles a very different position from that assigned to him by Mr. Raoul Rochette."

The principal objection to this highly plausible solution of the Agathoclean legend is, that nearly the same characters also appear on the coins of Pantaleon. There are differences to be sure, and it might be possible to assimilate the word to the Greek, on the supposition of the first syllable being wanting—thus  will form . . *talava* or . . *talao* . . . the next letter on Masson's coin is a ϵ, *j,* and on Dr. Swiney's a *t* or *n,* but on both coins there are three letters to the left of the female which still remain an enigma.

I have also just had the opportunity of perusing M. Jacquet's first paper on the Ventura coins, but as this merely enumerates their Greek legends, postponing the consideration of the Bactro-Pehlevi, there is nothing in alteration or correction of my own list excepting the termination of some of the names, *Kodes, Lysias, Vonones* (?) for *Nonus, Azes,* &c. M. Jacquet had remarked the connection of the Hindu coins with their Indo-Scythic prototype when examining Col. Tod's collection, but had not published his sentiments.

V.—*Facsimiles of various Ancient Inscriptions, lithographed. By* James Prinsep, *Sec. &c.*

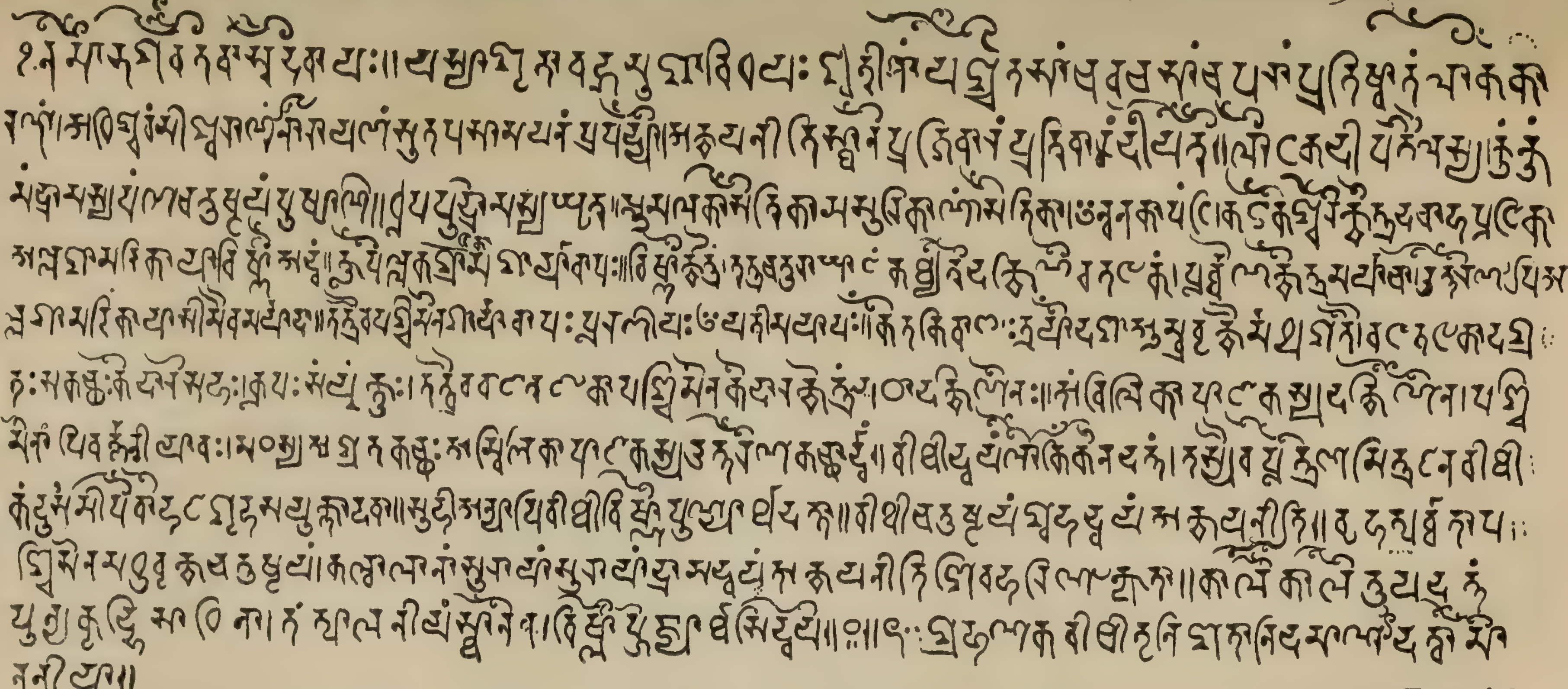
[Continued from page 661.]

Stone Slabs in the Society's Museum.

Many of the inscriptions in our Museum bear no record, either of the places whence they come, or of their respective donors. Unless therefore they contain in themselves such information as may supply a clue to their origin, the greater part of their value is lost. Publication may in some cases lead to their recognition, and this is one of my motives for including them in my present series of lithographs; a stronger motive is, the example they furnish of the variation of Devanágari character prevalent at different epochs; which it is desirable to place in an accessible position for reference, before we can undertake a comprehensive review of the palæography of India.

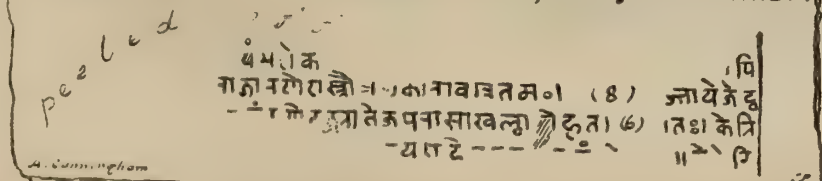
The inscription, marked No. 5, in the Museum (Pl. XXXIII.) is neatly cut on a stone, about 2½ feet long by 1½ feet broad. It is nearly in the same character as that of the *Shekawatí* inscription, pub-

Facsimile of an Inscription on a stone in the Asiatic Society's Museum, marked No 5.

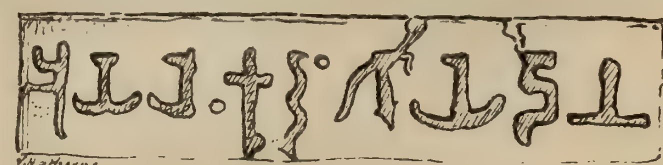


J. Prinsep lith.

Facsimile of a Mutilated Inscription from Chunar.



Old Inscription from Buddha Gaya.



lished in my last volume. There are, however, some peculiar forms, as the *kh*, the *gh*, the *a*, &c. Hardly any of the letters in the whole inscription can be regarded as uncertain; I have had therefore, no difficulty whatever in preparing the following transcript in modern Devanágarí. But as to the interpretation, after receiving a formal certificate from the pandits of the College that, with exception of the verses at the commencement and conclusion, the body of the inscription was not Sanscrit, or was so ungrammatical as to be quite unintelligible, it may be conceived that I was somewhat staggered! However, on conning it over word by word, with a pandit better versed in the out-of-the-way terms employed, the general drift was readily made out, although the connection in many parts still remained broken, and the sense doubtful. As there is neither date nor allusion to any reigning monarch, the fragment is of no historical value; but it may be a curious study for the Sanscrit scholar.

Transcript in modern Devanágarí character.

१ नमो भगवते वासुदेवाय॥ यस्याष्ट*ता बक्त्रमुखा विधयः श्रुतीनां यश्चेतसांच वचसांच परा प्रतिष्ठा। तं लोककारणमधीश्वरमीश्वराणां नारायणं सुतपसाम यनं प्रपद्ये॥ अच्चयनीतिस्थाने प्रतिवारं प्रतिवारं दीयते लोके दीपतैलस्य। कुंकुमद्रामस्य पणचतुष्टयं पुष्पाणि॥ धूपपूद्रामस्य घृतं॥ आमलकानां सेतिका मसुरिकाणां सेतिका। उन्वनकापटिकेकेश्वरे चेत्रं वराहप्रटिका अल्लगामरिकाया विष्णोरद्धं॥ उपेल्लकग्रामगार्थावापः। विष्णोःक्षेत्रं। तत्र चतुराघाटं कथ्यते दक्षिणेन वटकं पूर्व्वेण चेत्रमर्य्यादा उत्तरेणापि अल्लगामरिकायाः सीमैव मर्य्यादा। तत्रैव पश्चिमनगार्थावापः पूरणीयः उयतीमर्य्यादः केतकिवाटः त्रयोदशआघट्टचैर्मध्यगतो वटतटकाद्यतःसकच्छः केदारेसदः। कूपःसंयुक्तः तत्रैव वटतटका पश्चिमेन केदारक्षेत्रं दुढ दक्षिणेन॥ अंविलिकापाटकस्य दक्षिणेन पश्चिमेनापि वर्षनीयावः मठस्य अग्रतकच्छः अम्बिलिकापाटकस्य उत्तरेण कच्छार्द्धं॥ वीथीद्वयं लौकिकेन दत्तं तस्यैव पुत्रेण मित्रटेन वीथी कन्दसमीपे वोहटग्टहसंयुक्ता दत्ता॥ सुहोअन्यापि वीथी विष्णो पुण्यार्थं दत्ता। वीथीचतुष्टयं ग्टहद्वयं अच्चयनीति॥ इहतपर्व्वताः पश्चिमेन मधुष्टचचतुष्टयं कल्यानानां सुरायां सुरायां द्रामद्वयं अच्चयनीति शिवहरिणा कृता॥ काले कालेतु यद्दत्तं पुण्यकृद्भिः समाधिना। तत् पालनीयं स्थानेन विष्णोः पुज्यार्थ सिद्धये॥ ग्रहणकवीथी त्रीनि एतानि द्रमाणेदत्वा मैाननीया॥

Translation.

Salutation to the divine son of Vasu Deva, (Krishna.) We adore with becoming reverence Náráyana, lord of lords, creator of the three worlds, source of the holy precepts of the vèdas, whose praise is beyond speech and thought.—For the abode of the eternal† day by day the pious offer up lamps of oil; of saffron‡ and asafœtida four

* This should be ष्ट्र. † A Vaishnaví temple so called?

‡ *Kunkuma-dráma;* the whole of this passage is very obscure, and full of orthographical errors.

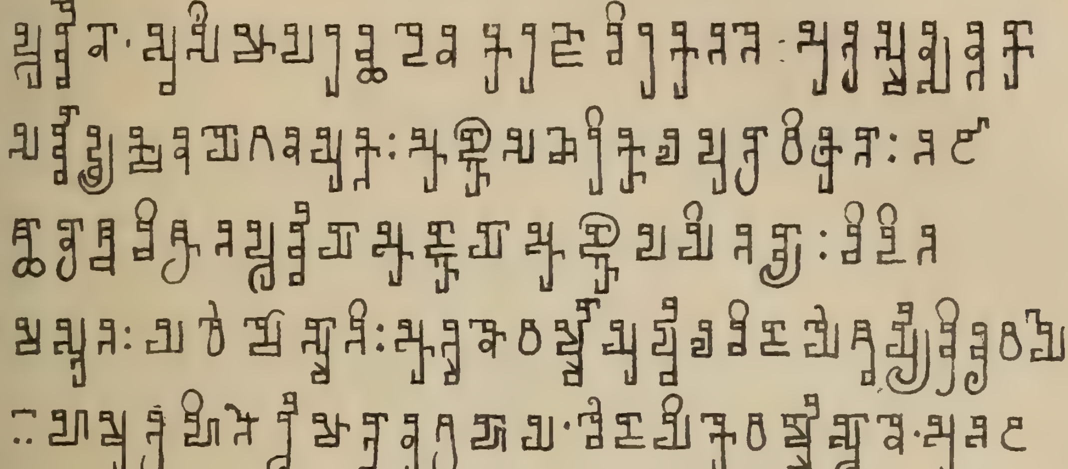
pans:* of incense, *dron* flowers, ghee, *amalika* (myrobalan fruit) a *sèr* weight; *masuri* pulse, a sèr; of dry-wood perfume *(indan)*; *davaha* (?) 16 pans.—(Here follows apparently an enumeration of landed property belonging to the temple or *Vishnu-khètram*)—*Allagamarika* (?) a road,—*Upa allaka,* a small village, with a good tank having four pucka ghâts. They say on the south is a *baṛ* tree; on the east a boundary wall; on the north the wall of Upallika village; on the west a bazar and old tank, where is also a wall. Between the *baṛ* and a great many mango trees are 13 *ketaki*† trees. Also hard by, a well with a cattle-trough attached. On two sides of the *baṛ* tree a chabutra is built, on the west a boundary wall: farther off to the south, a tamarind tree, on the south and west are two roads, and a police *chaukí*‡: further on a drinking trough. On the north of the tamarind tree, half a trough; item two rows (shops) built by Lokika; whose son, named Mitrata, built a row, a cistern, and a handsome dharmsála. Another lane also, two houses and four bazars, for the *Vishnu-khetra,* bounded to the west by several large hills,—four *mauwa* trees, two pottery and distiller's shops (?) were severally given by Siva Hari, another son. (Verse.) Whatever has been thus presented to Vishnu, may they for ever hold sacred; and let nobody abstract the house, the bazars, (300 ?) nor the numerous trees.

Seoní grant, Plate XXIII. et seq.

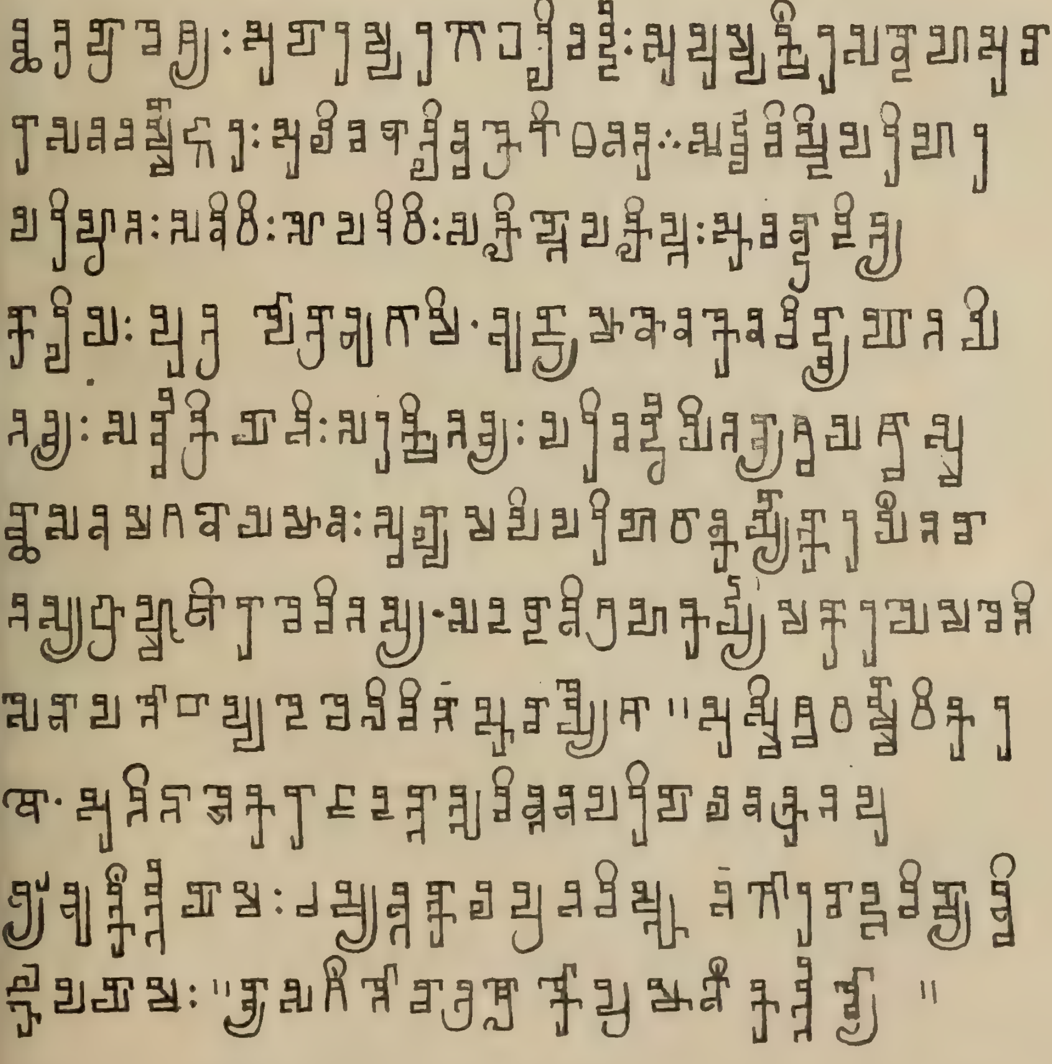
For this ancient document I am indebted to Mr. D. M. McLeod, assistant to the Commissioner of the *Nerbudda* territories, who stated, on sending me a copy of the first plate, some months ago, that it was one of five in the possession of a native zemindar in the *Seoní* district, supposed to be a *jatas* or *sanad* confirming lands granted by former *Goand* chiefs, but wholly illegible to the pandits of the *Nerbudda* district. Recognizing the character as identical with that of the *Chattisgarh* inscriptions, published by Mr. Wilson in the Asiatic Researches, vol. xv. page 507, I supplied Mr. McLeod with this alphabet and with a transcript of the plate in modern Nágarí, of which the sense, however, could not be wholly made out for want of the context. Through absence of leisure, and illness of his pandit, the discoverer has been obliged to relinquish his laudable desire to decypher the document on the spot, (where he might, doubtless, have been aided by the names of the countries and villages mentioned in the grant,) and to entrust a faithful copy of the remainder, made with great care by his young native friend Mir Jáfir Ali, (who has performed his task remarkably well,) to our more hazardous attempts in Calcutta.

* 8 Tolas. † Pandanus odoratissimus. ‡ *Bhath.*

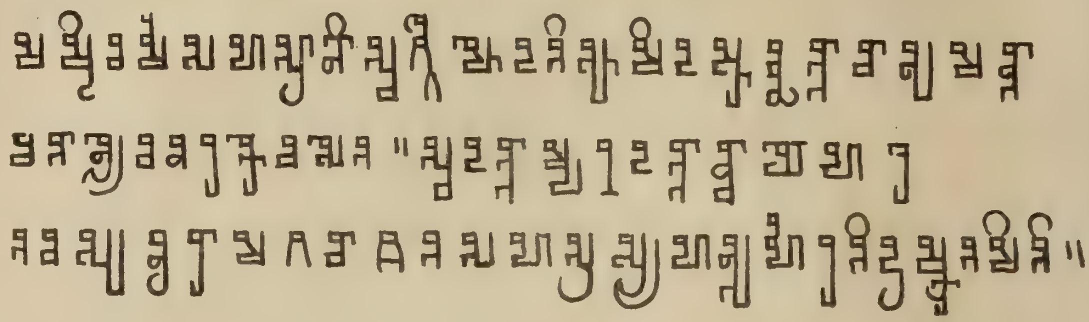
Third Plate continued



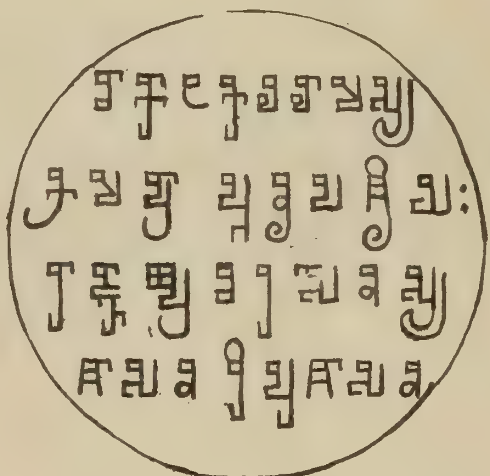
Fourth Plate



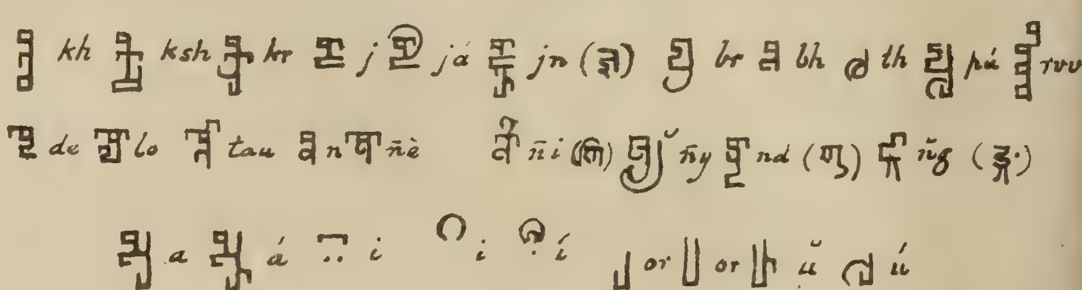
Fifth Plate.



Inscription on the Seal.



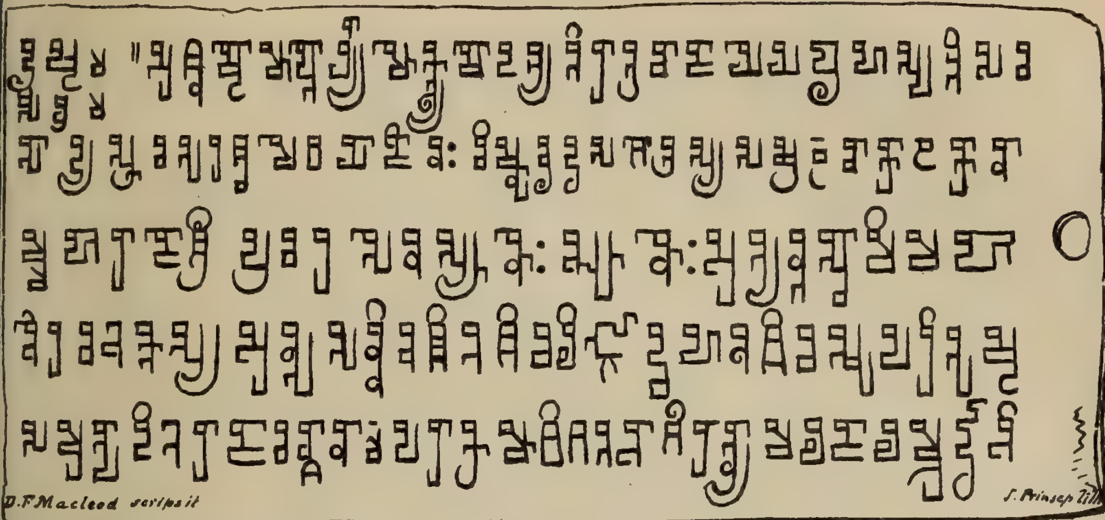
Letters peculiar in form.



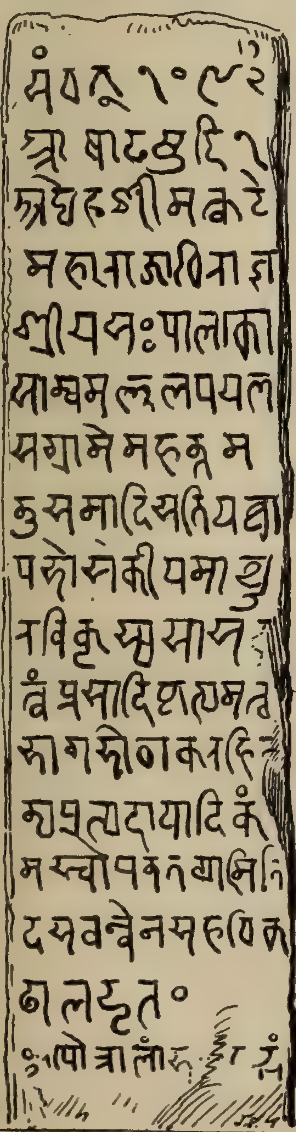
J. Prinsep lith.

Printed at the Oriental Lith^c Press. Calcutta.

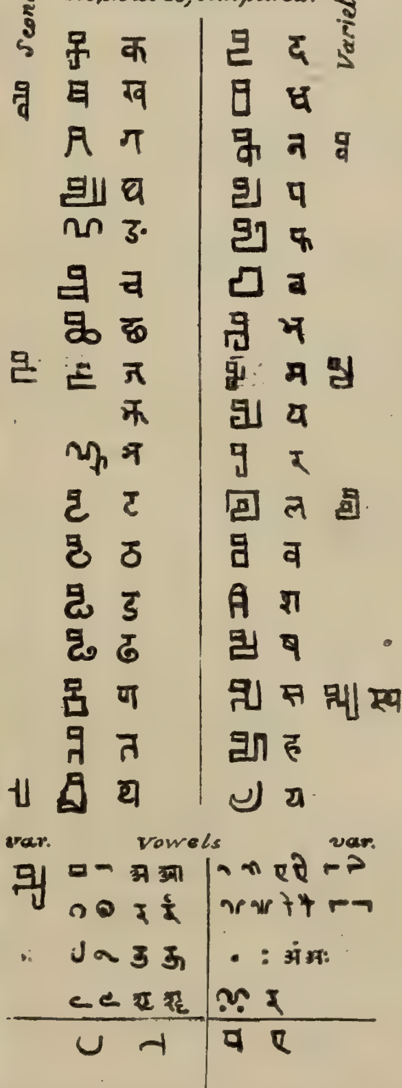
One of 5 Copper Plates in possession of a zemindar at Seoni.

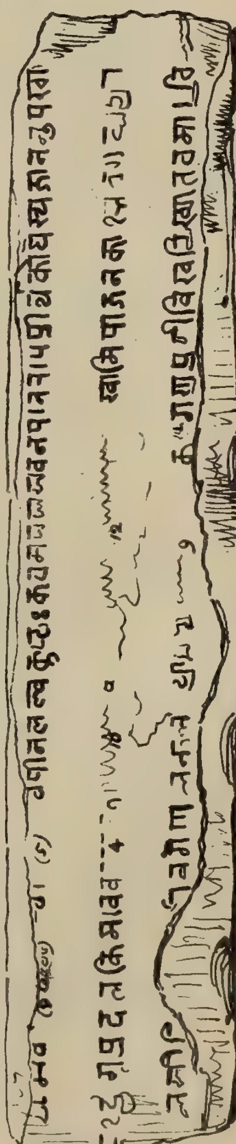


FACSIMILE of No. 6 of MUSEUM. An. Dom. 1035.



Chattisgarh Alphabet, compared.





Second Inscription from Chunar, in As. Soc. Museum.